

INAUGURAL ADDRESS

DELIVERED BY

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SURGEON EXTRAORDINARY TO HER MAJESTY THE QUEEN,

SURGEON TO H.R.H. THE PRINCE OF WALES,

SURGEON TO ST. BARTHOLOMEW'S HOSPITAL, ETC.,

AT THE OPENING OF THE NEW BUILDINGS

OF THE

LEEDS SCHOOL OF MEDICINE,

(FOUNDED IN 1830,)

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INAUGURAL ADDRESS.

MR. PRESIDENT AND GENTLEMEN :

It is not for me to say why I am here. The reasons for my being invited to give the Introductory Address on the opening of your new School were sufficient to those who could best estimate them ; and to myself could be only too flattering for me to ask or speak of them. These personal matters, therefore, I may pass by.

But of one thing I may seem required to give an account—namely, how a Metropolitan teacher can be justified in endeavouring to promote the prosperity of a provincial School. For the rivalry of the two sets of Schools has been, and is, so constant and so sharp, that it may seem like treason to one's own side if one wishes well to the other.

I need not deny that when it was first proposed to me to lecture here, some such thoughts came to my mind ; but I soon dismissed them by answering to myself two or three questions, which, as they may need to be answered in most cases of rivalry, I may commend to those of you who are entering on a profession full of active competition. Can one's rival be abolished ? If he can, ought he to be so ? If he cannot, in what condition is it best to have him ?

For the first two of these questions—it is abundantly clear that neither of the rivals can or ought to be abolished. Among many reasons, one may suffice ; the liberty of teaching is a right which may not be invaded or restrained without the

clearest cause—without cause much clearer than can in this case be shown. A theory of centrality, for the purposes of education, always, it must be confessed, reads well. It seems very wise to give a sole right of teaching to those who will devote themselves to that work exclusively, or chiefly; and who can always be kept under the control and guidance of some central power (always presumed in such cases to be unerring). We cannot wonder that the plan, where it is possible, should be followed; and that some few should wish that it were possible among ourselves. But, by a very large majority, Englishmen have decided to hold, not as a mere sentiment, but for a fact as sure as any in political economy, that, in free countries free competition is far better for the common weal than any scheme of guidance from a centre; and that, at least in secular things, the liberty of teaching is as clear a right and as useful as the liberty of commerce.

By this principle the rights of the provincial are equal with those of the metropolitan Schools; neither the one nor the other can or ought to be abolished. Then how—a metropolitan teacher may next ask himself—how is it best to have these rivals? And again, I enlarge the question to the inclusion of all our professional rivalries, so that I may suggest an answer which may serve more than my personal use.

I suppose that at times every one is tempted to wish that his rivals should be feeble—careless, inefficient, and unpopular. But wiser thoughts would negative this wish, and prove it wrong both for our own good and for that of others. For all watchful men must see how, often, in the common routine of life, we fail to do our very best, and lose the happiness of doing it, when we are not under the need or the excitement which are due to rivalry. To suppose that in a calling so laborious as ours we should, of our own wills, and merely because of duty, do always all that we possibly can for the good of others, would be to suppose ourselves, at all times and under all circumstances, capable of heroic virtue. Few men, I think, would hold themselves so capable. Therefore, since our lives must be spent in doing good to others—for that is, in one view, the whole business of our profession—it is well that we should have even the lower motives of personal need and

worthy rivalry to press us to the good work. Best it is for each of us when we can do our best for others out of mere love of duty; and the strife to this end must be a constant discipline of life: but it is better for others that their interests are not left to the risks of our indolence and infirmity of purpose. They are far safer in the working of that which seems to be a law of social organisms—that each member, while normally, that is, honestly and with his full power, maintaining his own welfare, ministers to the welfare of all others. For, in the rivalries of honest men, and in the mutual and diffusive good which thence accrues, we may trace, I think, a true principle of the natural organization of society; a parallel with that which we can trace in physiology, and by which each part or texture, while normally effecting its own nutrition, helps to maintain the common nutriment in the state most fit for all. Now, if this analogy be, as I think, a just one, then may we see, in rivalries, not the mere prevalence of mutual ill-will, but, as in every organic work, an instance of the wisdom and benevolence of a Divine ordinance. Doubtless there are in all systems of rivalry and competition cases of hardship (as they seem to us); but so there are, or seem to be, in that struggle for existence in which, according to the course of nature, every living creature finds itself involved. Yet as the world is, notwithstanding, on the whole, a happy world, so may rivalries be, on the whole, a happy instrument for the general welfare of society.

For these reasons, then, among many—because rivalries are good for ourselves by urging us to good work, and good for the common weal by helping to make each man do his best for all (whether he likes it or not)—for these reasons, I say, we may not only submit to competition as to a necessity, but take part in it gladly and with a good conscience, and may wish success to our rivals as well as to ourselves.

As to our own case, in the competition between the provincial and the metropolitan Schools, I cannot doubt, for I can feel, that it is useful to us all, and very useful to the public. I do not care to try to diminish the appearance of this rivalry by showing that our several works may be in some measure different; and that London Schools may provide things in which the studies of some of those who are first educated in

the provinces may be very usefully prolonged. I fully believe this: but I put it aside; and, admitting our rivalry, maintain that it is very useful. Therefore, I hold myself to-day to be no traitor to my own order. Without abating one jot of rivalry, I wish prosperity to this School: and for St. Bartholomew's, I wish no better than to have with this or any other School a fair fight and no malice.

But let me say, also, that I regard the Leeds School as having special claims to the respect and good wishes of its competitors, and of all men. It has prospered and done good for more than thirty years: the workers in it have been men who, even in this vigorous centre of great, vigorous, and honest Yorkshire, have maintained by their intellectual and moral worth the honour of our profession. Men of wide-spread reputation have here made their first essays and have gained their first honours. Some have grown up from pupils to be teachers in the School; and many have here gained the knowledge with the fuller development of which they are serving as the ministers of health. And this good has been done in the face of great difficulties—difficulties now happily removed by the completion of the admirable new School buildings, which, together with the Infirmary rapidly growing up to be one of the very best hospitals of Europe, will leave nothing to be desired among the material instruments for teaching medicine. Most justly may we wish prosperity to an institution so fitted out for useful work; and if our good wishes need to be pointed by personal allusions, there are some present to whom it would be ungenerous not to express our earnest hope that they and their names may find happiness and honour in the new School as they did in the old. Chiefly we may wish this to the one survivor of the founders of the School—who, though he has passed the jubilee of his professional life, is still adding to the vast store of good done by his wise words and the example of his honourable career.* And next, to those who prove in so

* The founders of the Leeds School of Medicine were, originally, the late Dr. Williamson, Mr. Smith, and Mr. Hey; of these, Mr. Smith is here referred to, Mr. Hey having now withdrawn from practical connection with the School. They were speedily joined by Mr. Teale, who gave the first lecture, and by Messrs. Garlick, Price, and others.

emphatic a manner the error of the belief, that high capacity for science and for art cannot be inherited—I mean the Heys and the Teales.

Let me now proceed, as well as I can, to do what seems to be my chief duty here. And I may perhaps do it best if, having the indulgence of my elder hearers, I can give some useful pieces of advice to those who are, or who propose to be, students in the School. It will be a great happiness to me if I can thus help to make a good beginning of the year's work, or even, let me say, of the career of the new School, by showing how, and with what motives, the ample opportunities for learning, which the School and Hospital supply, may be best used. My advice shall be, as far as possible, practical, and drawn from my own experience and observation of students and their various careers in after life; and I shall venture to make statements with some confidence, because my opportunities for observation have been very large, and both duty and curiosity have led me to use them carefully. My advice, gentlemen students, shall be designed to help you, first, to pass your examinations, and then to practice with prosperity and honour.

It may be said that these two things do not need or deserve separate consideration: that a man who studiously qualifies himself for practice should be so sure to pass his examinations that he may look forward to them with indifference; and that he who has passed them is thereby certified to himself and all men that he is quite fit for practice. So it always should be; but so it sometimes is not.

I believe, indeed, that it may be generally promised to students of average abilities, that if, with the sole design of qualifying themselves for practice, they will work steadily according to the curriculum, they will pass all the necessary examinations, although they may make no special preparations for them, nor ever disturb their minds about them. But this is a thing to be believed in the same way as it is that if a man falls overboard he will never be drowned if only he will lie on his back, and breathe deeply and make no dashing efforts for his life. This, I believe, is certain; nevertheless, I suppose that

none but a skilful swimmer can calmly anticipate a falling overboard ; and I never heard of one not skilled in swimming who did thus save his life by coolly trusting to specific gravity. And so it is with examinations. They are not to be made light of ; not to be calmly contemplated. Steady work according to the curriculum may be, and often is, a sufficient means of passing, and for other reasons such work must be done ; but I believe that for the great majority of students it is not enough, and that for various reasons nearly all need help and practice to qualify them for examinations. If a man would run no risk of drowning he must learn by practice how to float and swim : if he would run no risk of being plucked he must learn by practice how to pass ; he must be in the constant habit of examinations.

This used not to be. Twenty, or less, years ago, reading and attendance on lectures and self-instruction were sufficient for the great majority of students ; but they are so no longer. The examinations are twice as numerous as they used to be, and the best of them are more difficult ; and very few are safe to pass them without some special preparation.

Now this preparation for examinations may be conducted in two ways, of which one is discreditable, and the other is not. I wish to speak to you about them fairly, because, not only in our own profession, but in all those callings for which examinations are now held, a confusion of the fair and the unfair methods of preparation has led to the unjust discredit of the fair one ; and both alike have to bear the bad names of cramming, grinding, coaching, and the like—names implying processes to which the best students may well hesitate to submit.

Let me distinguish them.

The discreditable method is that in which a student, who has come near the end of his time without having ever honestly worked, and who is really quite unfit for practice, is enabled to pass examinations by being quickly crammed with the answers to all the questions that he is likely to be asked, and with nothing more—too much knowledge being as dangerous in this case as too little. This can be done for some examinations in three or four months, less or more, according to the wits and

audacity of the candidate, and the ignorance and simplicity of the examiners. But it is discreditable to all concerned in it; to the teacher who thus, as it were, makes flash notes; to the candidates who present them; and, most of all, to the examiners who pass them and mark them as good ones.

I do not believe that any of you are at present intending thus to try to pass; yet, let me warn you that, unless you work hard and honestly, you will at last be irresistibly tempted to try. For the pressure of ignorance will tempt a man who has wasted his time to believe that it is all fair to take advantage of other men's negligence; and that the fault of his passing, though unfit, is not his, but the examiners'. Doubtless the greater fault is with the examiners; and the facility with which unfit men may pass in some places is a great scandal of our profession. But, remember, the faults of examiners do not palliate those of candidates; wrong-doing is not the less wrong because it is done easily: iniquity cannot be justified by opportunity. Therefore you must not cram thus for your examinations. You may thus pass them; though, indeed, for any diploma that is worth having, mere cramming is becoming every year more perilous; but even if you do obtain a diploma, if you do obtain the legal, you will not have the moral, right to practice: for you will still have to learn your profession, or you will practice to the misery of your patients, and to your own shame. No; you must not thus cram: you must so work as not even to be liable to the temptation to do so.

The best way to avoid the temptation is by that method of preparing for examinations which is not discreditable—namely, by steady work according to the curriculum and the guidance of your teachers, and by being repeatedly examined, not only at the end, but during the whole course of your studies. Get the requisite knowledge from lectures and reading, from seeing and recording, and all other ordained means of learning; and get the power of using your knowledge from repeated examinations of the same kind as those in which you will be finally tested.

The advantages of such examinations, conducted concurrently with other well-used means of study, are more and more various than I need try to tell you. You will learn them

from the gentlemen to whom this part of the system of your School is committed. Their chief value in relation to the final test for diplomas is, that they are the best means of learning how to keep knowledge in such a form that it may be always ready for use. I need hardly say that the possession of knowledge and the power of using it are very different things; men differ scarcely more in the one than in the other; and often, in the hurry of life's business, one sees reason to believe that a little knowledge always in hand is better than much more which is far off or unwieldy. Certainly, it is so in examinations. Two men, suppose of unequal knowledge, go in together. The one who has least, produces what he has at once and to the point; the other does not: he could do it to-morrow, but not to-day; or he could write a book, but he cannot answer questions; so the one passes, and the other is plucked.

And this result is not altogether unjust (I do not say it is right, but it is not entirely wrong). For the examination for a diploma is but one instance of that constant subjection to tests in which a great part of our whole life is spent, and in which knowledge scarcely deserves the name, if it cannot be produced in the right time and place. In this view, every emergency of practice is like a stern examiner, requiring a right swift answer; and nothing is more striking than the way in which, with practice, men learn to give in their replies. When men grow wiser as they grow older, it is not only that they are always gathering knowledge, but that they are always becoming more able to use their knowledge readily and aptly. A great deal of the fruit of experience is not so much the learning to do better as the learning to do well more easily.

Think of this, always, as one of the collateral advantages of the very frequent examinations which I am recommending. They are not only the best means, and to many the indispensable means, for insuring the ready use of the knowledge requisite for a safe final passage, but they are the best that you can have for practice in the art of thinking during anxiety and other mental troubles. He that has learnt to think and to speak correctly in an emergency is already far on his way to success in life. Coolness in operating, and in the various difficulties of surgical and obstetric practice, is sure to be an object of your

admiration ; but its advantages in these parts of our profession only seem greater—they are not really greater—than in the wider duties of advising and prescribing. In every part and time of life, self-possession—that is, the power of thinking in the midst of distracting forces—is one of the best possessions that a man can have. Strive for it with all your might : and the best place in which to get it is in the examination room.

I may seem to have gone beyond my subject in thus magnifying, though not falsely, the value of examinations, and showing how they may render you life-long service. But I am sure that I shall not have wasted time, either yours or mine, if I lead you to the habit of submitting to them very frequently, through the whole course of your studies ; and let them be both oral and in writing—of the same kinds as those which you will have finally to pass for your diplomas ; and before those who are in some authority and to whom you would be ashamed to show a constant incapacity.

Let me now try to help you—so far as by any advice I can do it—to success in practice.

I hardly need say that the first step to it is to get the largest amount of professional knowledge that you possibly can. Of course you must learn more than is necessary for your compulsory examinations. I have spoken of these as difficult ; yet remember that the standard set for those which must be passed is only that which is essential to the public safety ; and the estimate of the “enough for safety” is not too strictly made. Surely, none of you should be content with being only just safe—only just fit to be intrusted with the duties of his profession ! The measure of our duty is much higher than that. It is not what we must, but what we can, attain, not perhaps easily, or with a little effort, but with all our might, and all the help that we can get. Nothing less than this is the measure of your duty : let nothing less than this be the measure of your will. It may seem to you that your duty, as students, is limited to the attainment of the knowledge necessary for examinations ; that a diploma is, as it were, the wages of your work : and that to do more than enough for this would be superfluous. Indeed it is not so. The whole of the work that a student does, however great it may be, is sure to be paid for in after life. I think

it is Goethe who says, "God does not settle accounts with a man every week." I need not say how true that is in spiritual things; but it is true also in the affairs of this world. The wages of your school-work may be far off, but they will be paid; the more you learn, the more able you will be in practice: and the more able the more will be your reward. On every ground, then, of duty and of interest, I can see but one rule for you—Get all the knowledge that you can.

I wish I could give advice equally plain and simple as to the kind of knowledge you must get. But I cannot even attempt to assign its relative value to each of the many subjects that you must study. This only I will say, that from the beginning to the end of your career, and day by day, you must study diseases and their treatment in actual practice. There is nothing of which the observation of the careers of students has made me more sure than of this. If I except the few—the unhappily too few—who, after taking high degrees in the Universities, have studied medicine, I should say that, as a constant rule, the best students, and they who have proved themselves the best, not only in the Schools, but in after life, have been those who, in the beginning of their studies and for the most part before attending lectures, have been pupils in provincial hospitals, or with active and intelligent general practitioners, who have enabled them to see practice every day, and helped them to study it.

I am aware that this opinion—that the study of actual practice should extend through the whole period of medical education—is not held by some who have carefully thought upon the subject. They would not have this practical study, as I would, first, last, and in the midst of all. I have, therefore, again and again considered the point; but the fact always remains to me convincing, and not strange, that the best students are those who have from first to last, and always, combined the study of actual practice with that of the principles and foundations of our profession; or who, if they have begun with one of these, have begun with practice, and then studied the principles together with it.

It is said that you must first acquire by lectures or reading some knowledge of elementary subjects, in order to understand

what you are to see in practice. But a student will have to wait very long if he is to wait till he can, in any fair sense of the word, understand what he sees when he begins to work in a hospital. Much of our first learning consists in learning to know things by sight and by other senses, before any consideration of whether we understand them: and much of technical language and of mere routine must be learnt, which any one may learn, whether he can understand them or not; and many things may be learnt and remembered which we may afterwards come to understand. And besides all this, there is in practical medicine and surgery a great deal of knowledge which cannot yet be, in any proper sense, understood; that is, which cannot be reduced to principles or connected with any laws of physiology or other parts of medical science. Yet it is real knowledge, true and very useful: and it can be gained only in the study of actual disease and its remedies; and there is so much of it that in all the time you can spare, through the whole period of your pupilage, you will not be able to learn it all. But learn all you can of it: for it is eminently the kind of knowledge which is useful in practice, and of which as years pass on more and more will be incorporated in the true science of medicine.

In thus commending practical study, do not let me seem to depreciate the other subjects that will be put before you, and in which you have to learn the principles and the doctrine of your profession. I do not advise you to study practice to the exclusion of these things, but to study it with them and with their help. Whatever else you may be doing let some measure of practical study be interwoven with every day's work. I have said that I cannot assign its due value to each of the subjects in your curriculum: but all have some value; and of some, especially of anatomy and physiology, a considerable knowledge is indispensable, I will not say to safe practice, but to intelligent and improving practice. It is not only that they supply facts which may be of daily practical value, and that in them alone we can learn the standards of structure and vital process with which we must compare all that we observe in disease, and to which we must endeavour to restore whatever has been deflected from them: it is not for these uses alone that

anatomy and physiology, and, in their fair measure, all medical sciences should be carefully and even profoundly studied, but because in them the mind may find its best scientific training: they may be your best mental gymnasia; you may gain in them the temper and habit of mind best suited for your progress in practical knowledge. For every calling in life, some particular habit or turn of mind is most appropriate; for ours the scientific habit is the best: the best for our own happiness and for our utility and success. For the safety with which you will be able to guide yourselves when you are beyond the guidance of teachers will depend chiefly on the degree in which you will have acquired the habits of true scientific study: habits of careful observation, of calm remembrance and reflection, of long self-distrust, of earnest love of truth. Oh! what time have I seen wasted—yes, and have myself wasted—both in School and in practice, through defect of these habits of mind; especially for want of enough of that which must be first formed, that without which even the higher mental faculties are comparatively useless—I mean the habit of careful observation.

We are all too apt to forget the difference between seeing and observing, between hearing and learning; too apt to give ourselves to mere sight-seeing, and to think that we are studying when we are only gratifying our curiosity in seeing or hearing strange things. Now, our natural curiosity need not be suppressed; for, especially among students, it augments activity; but it should not be a chief motive with us—it should not guide us—for it always lacks discretion and that steady singleness of purpose by which all work should be directed. Remember, then, when you are seeing practice, that you will learn little from it, unless with a clear act of the attention you look and observe^{*}, and then study and reflect on what you have observed, and so turn it into knowledge; and then store the knowledge in its right place. Without this you may be always in the wards, and yet gain no more real knowledge of practice than they who are always reading or hearing lectures.

And while thus urging you to the habit of careful observation, let me recommend to you, as one of the best means of cultivating it, the custom of recording your observations. You

may do it best, perhaps, in the taking of cases, and in describing morbid appearances; but, for your practice in observation, your records and descriptions should be not only fuller than they commonly are, but, if I may so speak, much better portraits. You commonly see at the foot of an engraved portrait—“*ad naturam delineavit*:” the sentence for one of your cases, or for any anatomical description, should be “*ad naturam scripsit*;” and this should really mean that the account was written in the presence of the object to which it relates, and with repeated looking at it. Except to those who have long practised the art of thus writing from the life, the custom of writing cases and descriptions from memory of things seen hours before is full of fallacies. What would you expect of a young artist who would only draw in the evening from the memory of people seen for a few minutes in the course of the day? Why, you might expect just what you may find in many cases and descriptions written on the same plan: mere caricatures and deceptive outlines of the truth. Write from nature (and draw from nature, too, if you can); and do it not only that you may have records for later study, but that you may learn to observe exactly and profoundly. For, as a good artist sees much more—really sees more—in a face or in a landscape than other people do, so does he who has the habit of looking earnestly at objects that he may describe them, or paint them in words.

You are not without a model for such work. You may find the best results of simple observation and complete record in your descriptive anatomy. The description of the human body, attained through the labours of many generations of anatomists, has nothing nearly equal to it for completeness and precision in the records of any other science: study it therefore not only for its direct utility, but as a model of that exactness of scientific observation after which you have to strive.

With a similar view, not only for its direct and daily worth, though that worth be almost inestimable, but for its indirect value as a mental exercise, study physiology. For there is none of your studies in which, if you will read some of the best original essays, you may better see what patience, what repetition and variety of questions, what minute records and comparisons of facts, what careful thinking, are necessary for determining even

a single general truth. I entirely refuse to accept the imputation that practical medicine is not to be counted among sciences. I know no fair definition of the word science, within which it may not be included. Yet I must admit that in our practice, and all our merely practical studies, we do not so readily acquire, and do more easily lose, the mental habits which are engaged in physiology and the yet exacter sciences. We are tempted by various motives to accept for facts things that are unproved, and to draw general conclusions because they seem useful or convenient, before we have ascertained that they are quite true. I need not stay to point out to you why there should be any difference in this respect between physiology and practical medicine and surgery: why even the same person will study his practice with a less strictly scientific spirit than he studies physiology. The difference is dependent in a great measure on the different conditions under which the two things must be studied; but with all allowance it is greater than it should be. Therefore I recommend to you the thorough study of physiology, or some such science, that the difference may be less in your generation than it is in mine. You may see this difference in a comparison of the best original essays on any such subjects as (say) the physiology of digestion with those on the pathology of indigestion. In the one are minute observations daily and hourly made, and at once recorded—experiments, analyses, carefully adjusted circumstances, and at the end of all a few probable conclusions. In the other—well, in the other—little of all this: a good deal of useful practical knowledge, it may be, but, by comparison with the physiological essay, very little of that minute observation, or copious, careful record on which the station of physiology among sciences depends.

But, perhaps, I may, by a yet stronger contrast, illustrate what seems to me our too great readiness to accept, in our studies, appearances for facts. If a man is to be tried for an offence, however small—some petty larceny, or the like—it is not deemed certain that he did it till, under wise and impartial supervision, some people have sworn to his doing it, and to all the circumstances in which he did it, nor even then, till after one or two learned men have failed to prove that he

did not. Now, in so far as the mere discovery of truth is concerned, the rules of a court of law, cumbrous and tedious as they are, are not too strict; but in what contrast do they stand with our habits of investigation in practice! with our few questions, hastily asked and carelessly answered, and with our frequently hasty summing up and more hasty decisions! I would not press this contrast too far; for the subject-matters, and the motives of the inquiries, are in the two cases so different, that they may explain sufficiently the widely different methods of procedure. Yet, if we consider that the discovery of facts in science, as in law, is the object of inquiry, we cannot but be struck with the completeness and caution with which the law proceeds, though it has to deal with matters which, in comparison with the subjects of our sciences, are very simple. At any rate, we might profitably adopt from lawyers the rule, though not all their methods of observing the rule, of never holding anything to be proved till we have tried and failed to disprove it.

Thus, then, I would sum up my advice to you respecting the great element of success and happiness in practice—knowledge. Get all you can, and let it all converge towards practical utility; and, while getting it, educate your minds in scientific habits, in the habits of careful observation, and of constant endeavours to gain large and clear views of principles. For the happiness which knowledge gives is not only in the consciousness of possession and of its useful employment (great as that happiness may be), but yet more in the exercise of the mental powers by which knowledge is apprehended and enlarged, and by which the perception of truth becomes wider and more clear. I suppose that one of the keenest of intellectual pleasures is in the clearing of a view of truth, when, to the mind of one who has been working patiently, and daily gathering facts, light comes in, and with it order and mutual illustration in what had seemed a confused heap of fragments of knowledge. It is pleasure like, yet superior to, that which an exploring traveller enjoys who has toiled up some steep ascent, and for a time sees only mists and clouds beneath and all around him; and as he strives, with earnest gaze, to penetrate the veil beneath which he has heard that the sight of some glorious valley will

reward his toil, the floating cloud-forms mock his vision with fantastic shapes—semblances to which his hope would fain give substance. He rests, still gazing; and now, as if moved by an unseen hand, the veil grows thin, the clouds disperse, and soon the whole scene lies outspread before him—beautiful in order, rich in its present fruits, richer in promise. Such is the joy that you may sometimes have in the pursuit of knowledge. Need I say more to urge you to toil after it? In the getting of knowledge is your duty, your interest, your happiness.

But some may ask whether knowledge is the only condition of success. I cannot say it is. It is the first, the best, the most honest, but is not the sole-sufficient. And the proportion between knowledge and success, which, by theory, ought to be direct and uniform, is often disturbed by circumstances—so often and so much that some are ready to maintain that knowledge is, after all, only a second or third-rate means of doing well in our profession. There is much error in such an opinion, but there is truth enough beneath it to make it worth considering.

I need not speak of the influence of birth, connection, and other personal advantages in our profession: for they are not peculiar to us, but are equally felt in all callings. I will only say that there is not one of them for the want of which hard work will not fully compensate.

If knowledge and ignorance contend on equal or nearly equal terms, knowledge is sure master of the field; and although frequent disproportions may be observed between knowledge and success, yet I believe there is no other quality which is more often or more nearly proportionate to success than knowledge is. I have often, as I may say, studied my case-book—that is, looked through my list of pupils and compared their characters in the School with their present positions in life, and have felt sure of this, that, on the whole, success is much more often and more nearly proportionate to knowledge than it is to any other quality or condition of life. And yet it must be said (and herein is the ground on which they judge who speak lightly of the value of knowledge) that inadequate knowledge is not so great a bar to professional success as are some other

forms of mental defect or error. I cannot tell all the reasons for the rare exceptions of men of great ability who fail in our profession, but some of them are plain enough. If a man of whatever intellectual ability will be impracticable, entirely self-willed and self-complacent, habitually uncourteous or ungenerous in his judgment of others, he will fail of success, or, at any rate, will not obtain it without much more knowledge than suffices for a better-tempered rival. Or, again, if a man will be always unpunctual, careless of his engagements and of the comfort of his patients, indifferent to the convenience of others, or in any other way unbusiness-like, he must not expect that his success will be in direct proportion to his knowledge. And there is nothing unfair in this: or, if there is, it is not peculiar to our profession; for these same mental defects are just as damaging in all other callings in life. And so is that blameless error by which we may explain the failures of some of the best in all pursuits; that habitual excessive self-distrust which inspires distrust in all who can perceive it.

Some will have it that knowledge, and knowledge alone, deserves success, and that where it is all defects in such trivial things as punctuality and courtesy and kindly thoughts of others should be condoned. I know no good grounds for such an opinion: no means of proving that intellectual power or any form of knowledge has more intrinsic right to happiness and fair success in life than moral excellence, or (when it rests on moral sense) that kindly conformity with the innocent and useful habits of social life which characterise the gentleman. But, indeed, the question as to the respective values of intellectual and moral excellence is not worth arguing: it cannot be settled; for the things have no common measure to which they may be referred. It would be like the argument as to the relative values of eyes and ears, or arms and legs; of which the only reasonable conclusion is, that it is a great blessing when we have them all. With a similar conclusion you may decide the question between knowledge and good habits or good manners. Have them all; and you can have no better occasion for cultivating them than now in your student life.

But there are some more points connected with this assumed or real disproportion between knowledge and success which it

may be useful to refer to. You may often hear it said of this or that practitioner, that he has been very successful, but that he really knows little or nothing of his profession. Now this expression, unless when it refers to the cases of ignorance making money by dishonesty, is very rarely true. Of those cases it would bring neither pleasure nor profit to speak here; but from others, to which the expression is applied with very partial truth, you may learn useful lessons.

When it is said of some one that he has been successful though he has little or no knowledge of his profession, it is often meant only that he has not what is commonly called a scientific knowledge of medicine, or is no profound pathologist, or not skilled in minute diagnosis, or the like. But many a man of whom this may be said may, nevertheless, have much professional knowledge; he may have a clear insight into the general differences of diseases, and may be very skilful in their general management, and in the adjustment of diet and regimen; very clever, too, in the discrimination of the peculiarities of constitution, and of the values of the less potent medicines. It is not just to say of such a man that he has little or no knowledge. His knowledge may not be of the highest or best kind; but it is such knowledge as may enable its possessor to do a vast amount of good, and to deserve a great success. It is such knowledge as you had better get wherever you can. I never meet a man thus endowed without learning from him; if I learn nothing else, I learn this again and again—to esteem very highly the possession of a large knowledge of what seem to be little things.

It would require much more time and art than I have to describe to you nearly all the varieties of those of whom it is not justly said that their professional success is greater than they deserve. I would rather advise you, generally, to study those of whom you hear this said; and you will commonly find that there is in each of them some good quality which so enhances the value of their professional knowledge, that even when this knowledge is scanty, they yet deserve their success. In some of them you find a rare gift of common sense, with which, with the force and more than the security of genius, they see right into the middle of a case, divesting it of all that

is accidental, and contriving to be, if not always right, yet never far or dangerously wrong. And some are very laboriously attentive to their cases; always on the watch; never tiring in their endeavours to do good; so that even when they fail, nay, even when they do harm, their fault is condoned, and they earn great gratitude for their manifestly good intentions. But, above all, those who most augment the value of their knowledge are the men who are most attentive to their business, never away from work, always punctual, prudent, careful, and, in one word well understood in Leeds, business-like. This is, indeed, the turn of mind which, next to knowledge, is most essential to just success. I will not say that attention to business, or any other form or degree of industry, can at once command the highest success in life; but I believe that without it the highest success is never gained; without it there is no full success for genius, or intellect, or virtue—no, nor yet for dishonesty or eccentricity.

The upshot of all this, and of all that could be said on the matter is, not to throw doubt on the belief that knowledge is the best and surest way to success in our profession, but to show that there are, on the one side, mental defects which may spoil the rights of knowledge, and, on the other, good habits of mind which may greatly enhance its efficacy. The lesson you may find in this is very plain. There is nothing incompatible in intellect and good temper. Knowledge and good manners are not mutually exclusive: the same mind may be scientific and business-like. Cultivate, then, these good habits—not, indeed, as substitutes for knowledge, but as its gracious and most useful companions. Remember that courtesy, and kindly attention, and careful regard for the feelings of others, are among the best social forms of that Christian charity which is the very bond of perfectness.

These, then, seem to me the real elements of success in our profession. Why should you not have them all? Well, if I may judge of you from myself, the hindrances are indolence and the unreasonable desire of easy pleasure—hindrances which not even the better pleasures of knowledge, nor the desire of success, nor even stern necessity, are always sufficient to induce

us to resist. Yet they must be resisted; they must be overcome; and I know nothing that ever avails against them better than the constant recollection of our duty, and of the immense issues that we take in hand. I try to remind myself that the lives of men and women, with all that depends on them, their pain or happiness, their wealth or want, their power to help, or their need of help, are in my hands. Soon they will be in yours. Surely no present pleasure can be so keen or so enduring as your regret will be, if, having these great duties assigned to you, you negligently or wilfully fail to make yourselves fit for them; fit to the very brim of your capacity.

And yet we must have some pleasures, for recreation's sake. So let me, for my last advice, advise you about these. And, first, as to their purpose. It should be that which the very name of recreation may imply—the renewal of our ability, the getting back the firmer heart and the clearer head, and the stronger will for the work that is yet to be done. How much pleasure may be necessary to this end must be left to each man's conscience to decide; and so must, in great measure, the kind of pleasure. Yet, on this point, let me say that it is due to your profession, as well as to yourselves, that your amusements should be those of gentlemen, and in places where you have to associate on equal terms with none but those who are your equals in society. I believe, indeed, that you will do well to let your society, in amusements as in work, be as nearly as possible exclusively medical. I can promise you, from the long experience which I had while I lived among the students of St. Bartholomew's, as warden of the college there, that by this rule you may lose no pleasure, and may gain much profit. For not only in the ordinary conversation, but even in the levities, of the medical student's life, there may be instruction; the jokes of the School and the Hospital are at least as good as those of any other place; their gossip quite as amusing; and both alike often convey lessons not likely to be forgotten. They are a kind of chaff in which there are many good grains. I am indeed convinced of this as a great advantage of the Medical School System, and especially of that collegiate system in the Schools the proposal for which will, I hope, be soon carried out here—that the society is or may be almost exclusively medical,

so that the whole occupation of the student's time, whether in work or in play, may be instructive.

But whatever you choose for your amusements, let me advise you not to be too ambitious of pre-eminence in it. Very few men can be eminent in more than one thing. Whoever can be eminent in one is bound to be so in that which is his duty; but whether with ability for eminence or not, that in which alone ambition can be safe is the work for which we are responsible—the work of our profession. Let our ambition look only along the line of duty; there it may soar safely, and may look full at its highest object, neither dazzled nor ashamed.

And now that I have done advising, let me heartily wish you all the happiness that I have tried to point the way to; and let me end by telling you in what that happiness may be found. It is not likely to be in wealth, or complete ease, or luxury of life; nor yet in titles or high social or political influence. These things are so rarely attained in our profession that it would be dishonest to hold them out to you as probable rewards of even the most laborious work. But (suffer me to quote myself) the opportunities for happiness which our profession offers freely to those who work dutifully are in these things—"Competency of living; the society of educated men; blessings from the poor; recompense, with gratitude, from the rich; boundless fields for intellectual exercise; access to the richest stores of knowledge 'for the glory of the Creator and the relief of man's estate;' daily inducements to the exercise of the highest Christian virtues."

I can wish you no greater earthly happiness than, with health and peaceful homes, you may enjoy in these things. Such happiness I wish to all. The delights of intellectual exercise are, I know, hardly to be attained by some, while practical duties must be done laboriously, and almost alone, by night and day; but the happiness of virtue is within the reach of us all. For herein is, indeed, the unmatched excellence of our profession, that its ordinary and daily occupation may be in the exercise of the highest moral duties. No one of us need go out of his daily path for occasions of being active in charity and all virtue. Without preaching, he may teach lessons of

high wisdom ; without wealth, he may be a great almsgiver. With all reverence, he may say daily : “ Silver and gold have I none ; but such as I have give I thee : ” and what he has to give may be that which, except from him, no silver or gold might purchase. So he may live ; all the seasons of his life favouring his growth in virtue : and while he dies, his last memories may be those of duty done—the surest way to honour among Englishmen, and, through God’s mercy, the surest way to Heaven.